

with the affairs of the commonwealth, and be the mere puppet of other men's wishes. Henceforth there will be a greater dearth of kings than there was of bishops in the infancy of the Christian religion. And yet, returns the imperturbable democrat, the greatest kings have been such as I have been describing. What saith antiquity ? " This form of government I have not invented, for it seems to have been approved by all the most renowned men of antiquity." The king, he continues, is only the executor of justice, the guardian of the laws, in co-operation with a council, chosen from the Estates of the realm, which is responsible to the people. The people! exclaims Maitland contemptuously, that beast with many heads ? Yea, the people, retorts Buchanan, slapping conventionality for once in the face, "for the multitude usually judges better of all things than single persons " (*nam multitudo* fere melius quam singuli de rebus omnibus iudicet*). But, objects Maitland, may not the laws clash, or be wanting in perspicuity, and thus lead to confusion and anarchy if the king have no right to intermeddle by his own authority ? The safety of the people is the supreme law, returns Buchanan, quoting Cicero, and the duty of the king is to see that this law be observed in all matters of debate. But he may not presume to interpolate the law, for this is to give him the license to evade the law. He must so rule as to win the love and goodwill of his subjects—the arms that alone make him invincible. He should be the father of his people, their model of the virtues, clothed with the majesty of goodness and justice, apt to rule, the object of reverence, due to a noble character fulfilling a high vocation. Such a king is one of the greatest gifts of God ; yea, the true king is, in this sense, the living image of God. If the law is superior to the king, the king ought to be superior to his subjects in moral excellence.

Our philosopher then proceeds, with the assistance of Aristotle, to define and delineate a tyrant, the opposite of the true king. The tyrant is a potentate who obtains the government, not by the will of the people but by force or fraud. It makes no difference that his government may afterwards prove tolerable, since he rules the State on a wrong principle —that of his own interest and ambition, not of the common good. All such are enemies to God and man, and are to be